

# XLIX.

## MEMOIRS

### OF

## LITERATURE.

MONDAY, February 12. 1711.

**ADDITAMENTUM ad Observationum selectarum ad Rem Literariam spectantium Tomos Decem. 1710.**

That is, *A Supplement to the ten Volumes of Select Observations relating to Learning. 1710. in 8vo. Pagg. 383.*

**T**HE Select Observations, commonly call'd *Observationes Hallenses*, publish'd at Hall in Ten Volumes in 8vo. at several times, were made by several Hands, and printed under the Direction of M. Thomasius, Professor of Civil Law in that University. 'Tis said that the Persons, concern'd in that Work, do not design to go on with it; and that this Supplement will be the last Piece of that Kind. It consists of XIV Observations, or rather Dissertations.

I. The first is entitl'd, *De usu & abuso Mechanismi in Corporibus Animantibus.*

II. The Title of the Second runs thus. *Appendix five Commentatio Juridica ad L. Quisquis C. ad L. Jul. Majest.*

III. The Author of the Third Dissertation undertakes to shew, that there are no Irregular Verbs in the Greek Tongue. *Quod apud Grecos non sint Anomala.* To prove it, he observes 1. That a Verb is said to be Regular when it follows the common Rule. The Verb *πίπτω* is the common Rule, and therefore, says he, all Greek Verbs that are formed like the Verb *πίπτω*, ought to be look'd upon as Regular, though the Characteristick be changed in some Tenses, and notwithstanding the Contraction of some Verbs, &c. 2. Those Verbs, that are commonly thought to be Irregular, are not so. In the first Place, the Present and Imperfect Tenses of those Verbs must needs be Regular, since they are formed like the Verb *πίπτω*. Thus *λαμβάνω*, *καπίο*, *εἰσ*, *εἰ*, &c. is conjugated like *πίπτω*, *εἰσ*, *εἰ*, &c. And the Imperfect Tense *ελαμβάνον*, *εἰσ*, *εἰ*, &c. agrees with the Imperfect *πίπτον*, *εἰσ*, *εἰ*, &c. The same may be said of the Present Tense of *σίλω*, *νολο*, *εἰσ*, *εἰ*, &c. and the Imperfect *ειδελον* vel *ηδελον*, Attic. *εἰ*, *εἰ*, &c. and of *ἔχω*, *habeo*, *εἰσ*, *εἰ*, &c. and the Imperfect *ἔχον*, *εἰσ*, *εἰ*, &c. And so of all other Verbs, except

the Verbs in *μι*. 3. As for the other Tenses of those Verbs, that are call'd Irregular, it ought to be observed that they are derived from an ancient Root, that was formerly in use; and then they will be found Regular. Thus from the old Root *χω*, *habeo*, proceeds *Futur. 1. χρω*, *Perfect. ἔχει*, *Perfect. Pass. ἔχειται*. *Aor. 1. ἔχειν*. *Futur. 1. χρισται*. The Future 2. Act. should be *χῶ*, from whence comes the *Aor. 2. ἔχον*. To proceed in the Author's own Words: "Ab antiquo Themate *λίγω*, *καπίο*, est *Futurum 1. λίγω*. *Perfectum λέληται*. *Perfectum Passivum λέληται*. *Futurum 2. Act. λαβῶ*; hinc " *Aor. 2. ἔλαβον*. *Aor. 2. Med. ἔλαβομιν*. *Ab antiquo μαδίω*, *disco*, est *Futurum 1. μαδίω*. *Perfectum με- μαδίην*. *Futurum 2. μαδῶ*, & hinc *Aor. 2. μαδον*". 4. Those Verbs, that want some Moods, Tenses, or Persons, ought not to be call'd Irregular, but defective or imperfect. The Author confirms his Opinion by the Testimony of Michael Neander, a very Learned Man, who, in his *Erotemata Graeca Lingue*, makes no mention of any Irregular Verbs, and expresses himself thus: *Rorum Verbum est apud Grecos, quod omnibus suis Temporibus absolutum, non indigent aliquo tempore, ab alio Themate mutuando: ē di- verso rarissimum Anomalon, quod saltem unicam Personam abs- que Analogia conficiat.*

These Observations will not be new to those, who have reflected upon the Greek Tongue, or read the best Grammars, especially that of Caninius, a most excellent Grammarian; but they may be of some use to others. It is highly probable that the Knowledge of the Greek Tongue would be more common than it is, if our Grammars were not clogged with so many needless Rules and chimerical Irregularities, whereby young People are discouraged from learning that beautiful Language, which makes the most considerable Part of Literature.

IV. In the Fourth Dissertation, entitl'd *De Divinatione Joseph per Scyphum*, the Author endeavours to explain these Words of *Genesis*, Chap. XLIV. v. 5. *Is not this it, (the Cup) in which my Lord drinketh, and whereby indeed he divineth?* Few People will approve his Conjecture. He says that *Joseph*, sitting down at Table, had his Silver-cup in his Hands, whenever he design'd to foretel things to come, or to exert the Faculty of Divination, which *God* bestowed upon him. Whilst he was musing upon those Things, he moved his Cup several Ways, look'd upon it, turn'd it round, &c. From whence all the Servants, who waited upon him, concluded that *Joseph* was a great Diviner by Virtue of his Cup. Accordingly, says our Author, when his Steward overtook his Brethren, he told them, *Is not this the Cup, in which my Lord drinketh, and whereby indeed he divineth?* *C. c. V. The*

V. The Fifth Dissertation runs upon the Uncertainty of History, *De Incertitudine Historica*. I shall give the Substance of that Discourse, without adding any thing to it.

History, says the Author, is not capable of any Demonstration, and is only built upon Probability, of which there are three Degrees. The First concerns all those Facts, that are so highly probable, that no solid Argument can be alledged to the contrary: They afford a moral Certainty, which fully convinces us of the Truth of them. Thus, for instance, no reasonable Man can deny that *Cæsar* made War with *Pompey*, and *Charlemagne* with the *Saxons*; that *Henry IV.* King of *France* was excommunicated by Pope *Gregory XIII.*; and that the same Prince was engaged in private Amours. The Scepticks themselves will not raise any difficulty about such general Facts. There are other Facts, that are indeed probable; but some plausible Objections may be made against them: However if those Objections be duly consider'd, they will not appear sufficient to make one doubt of them. This is the Second Degree of Historical Probability. Thus, for Example, 'tis more probable that the Emperor *Charles V.* undertook the War of *Smalcalde*, to deprive the States of their Liberty, than to punish those, who opposed his Authority, though he made use of this Pretence. 'Tis more probable that the same Emperor resign'd the Empire and all his Kingdoms, because he was weary of his ill Fortune, than out of Devotion, and to live a quiet Life, &c. 'Tis more probable that *Henry VIII.* resolved to divorce his Consort, not so much out of a scruple of Conscience, as because he was weary of her. Some Historical Facts afford a Third Degree of Probability, which is counterbalanced by so many Reasons equally probable, that the Readers find themselves puzzled, and obliged to suspend their Judgment. Thus, one may dispute on both Sides, whether there ever was a Pope *Joan*? The different Account we find in Historians, of *Mary Queen of Scotland*, makes it very difficult to judge of the Matter. The last Designs of *Wallenstein* were so intricate, that Chancellor *Oxenstiern* himself confess'd, he could never dive into the bottom of them.

It is with Historical Phenomena as with those of Nature. We see the Effects of Natural Powers; but their Causes are unknown to us. In like manner we see Wars and Alliances, Kingdoms that flourish and decay, &c. but we are ignorant of the true Causes and secret Springs of those Events. Queen *Elizabeth* could never be perswaded to marry: 'Tis in vain to pretend to know the Reason of it. *Philip II.* King of *Spain* confined his eldest Son *Don Carlos* to a Prison, where he died: 'Tis not known what Crime he was guilty of, and whether his Father exercised too great a Severity upon him. *Charlemagne* was engaged in many bloody Wars with the *Saxons*: Who can tell whether he did it out of Ambition, or, as he pretended, out of Zeal for the Propagation of the Christian Faith? Every Body knows that *Gustavus Adolphus* died near *Lutzen*; but the Circumstances of his Death are variously reported. Few People are ignorant of the Reasons why the King of *Sweden* made War in *Germany*; but 'tis not known yet why the Elector of *Saxony*, who was the most considerable Prince among the Protestants of that Country, could see what pass'd in *Germany* and *Bohemia* against the Protestants without shewing any Concern for it; and why he did not side with the *Swedes*, till he found it necessary to defend his own Country.

The Uncertainty of History is chiefly to be ascribed to the Partiality of Historians. Most of them make it their Business to write Invectives or Panegyricks. Few imitate *Thuanus*; whereas many tread in *Sandoval's* Steps. *Thuanus* is to be commended, because he not only observes the Faults of the Emperor *Charles V.* but at the same time takes notice of his Virtues. On the contrary, *Sandoval* shews himself to be an extravagant Flatterer: He endeavours to derive the Genealogy of that Prince from *Adam*: He is so ridiculous, as to alledge the Encomiums bestow'd upon him by several Learned Men in their Epistles Dedicatory, as a Proof of his great Virtues; and does not scruple to affirm that the Sun shott in Favour of that Emperor, during the Battel of *Mulberg*. *Eusebius*, *Eginardus*, *Paulus Jovius*, *President Gramond*, &c. ought to be reckon'd among flattering and partial Historians.

The Greek and Roman Historians highly commend the most inconsiderable Actions of their Countrymen, but take no notice of their Injustice and Imprudence. The

noble Exploits of the *Barbarians* don't appear in their Histories. Had they had some Historians of their own, we should perhaps less admire the *Greeks* and the *Romans*. The Greek Writers of the Roman History, such as *Dionysius Halicarnassus*, *Dion Cassius*, *Polybius*, *Herodian*, &c. are more credible, because they are more sincere. However, some Distinction ought to be made between the Latin Historians. If *Livy*, *Velleius Paterculus*, *Florus*, and others, discover a great Partiality; *Tacitus* and *Suetonius* appear more sincere and impartial. *Quintus Curtius* is an extravagant Panegyrist; for which he has been justly censur'd by *M. le Clerc*. *M. Perizonius* undertook to vindicate that Historian against that Learned Man, but did not succeed in his Attempt.

The Flattery of the Writers of Histories increased in the following Ages. The Monks and the Secular Clergy, setting up for Historians, cried up those Princes who bestow'd Riches and Honours upon them, tho' never so vicious, and ignorant of the Art of Reigning. On the contrary, they made it their Business to give an ill Character of those who kept a watchful Eye over them, and did not persecute Good Men falsely accused of Heresy.

The Partiality of several Historians discovers it self in a particular manner, by extolling the Antiquity of their own Nation. *Olaus Rudbeckius*, Professor of Physick in the University of *Upsal*, has eminently distinguish'd himself upon that Account, by his Book entitl'd *Atlantica, seu de vera Japheti posterorum sede ac patria*. If one may believe that Learned Man, *Sweden* is the first Country that was inhabited after the Deluge. The famous *Atlantica*, mention'd by *Plato*, is no other than *Sweden*. What *Homer* says of the Isle of *Ogygia*, ought to be understood of that Country. The *Fortunate Islands*, and the *Gardens of the Hesperides*, must be look'd for in *Scandinavia*. The *Argonautæ* sailed into *Sweden*. The *Swedish* Language is the most Ancient; and the *Greeks* borrow'd their Letters from the *Swedes*, &c.

Some Historians are mercenary Writers. *Thuanus* informs us, that *Paulus Jovius* received a yearly Pension from *Francis I.* The Constable *Montmorency* order'd his Name to be struck out of the List of Pensioners, after the Death of *Henry II.* which *Jovius* resented to such a degree, that he very much inveighed against the Constable in the XXXIst Book of his Histories. Every body knows that *Baronius* and *Pallavicini* were made Cardinals; the one for writing the Annals of the Church, and the other for Composing the History of the Council of *Trent*; Two Works written with great Partiality. But is there any Writer who does not favour his own Sect? The Protestant Historians are not free from that Fault: And because Religion has a great Influence upon Men, Partiality does much more prevail in Ecclesiastical History than in any other. This might afford Matter for a long Digression; but such a Parallel would be too odious.

The Hatred and Animosity of several Historians, are also a great Cause of the Uncertainty of History. Every body knows how many Calumnies have been vented by the *Roman-Catholicks* against *Luther* and *Calvin*. The Protestants, on the other side, are too apt to believe many Things disadvantageous to the Church of *Rome*. To give some Instances of it: 'Tis said that Pope *Leo X.* spoke these Words to *Cardinal Bembo*, upon his alledging a Passage of the Gospel: *Quantum nobis nostris que ea de Christo fabula profuerit, satis est omnibus seculum notum*. This is to be found in *Mornæus's* *Mystere d'iniquité*, pag. 584. A vast Number of other Writers after *Mornæus*, have inserted the same Passage in their Writings, without quoting any Author for it but *John Bale*, an Englishman. The Testimony of such an Author can be of no Weight upon such an Occasion. As the *Roman-Catholicks* would make themselves ridiculous, if, in order to prove an Historical Fact disadvantageous to the Protestants, they should quote a Writer, who forsook the Protestant Religion to embrace theirs; in like manner, the Protestants cannot, according to the Rules of Equity, alledge the Testimony of *John Bale*, who being a Carmelite, turn'd Protestant, and writ several Books against the Church of *Rome*.

We read also in several Protestant Authors, that Pope *Julius II.* being ready to enter upon a military Expedition, spoke these Words: *If St. Peter's Keys will not do, let us make use of St. Paul's Sword*. Many Writers have quoted

ted this Saying from *Morneus's Mystery of Iniquity*, a Book which contains many Things, that will not bear a severe Examination. The only Author quoted by *Morneus*, is *Gilbertus Ducherius*, a Native of *Aigueperse* in *Auvergne*, whose Epigrams were publish'd at *Geneva* in 1538. The Epigram relating to *Julius II.* runs thus.

*In Gallum, ut fama est, bellum gesturus acerbum  
Armatum eduit Julius arte manam.  
Accinctus gladio, Claves in Tibridis annem  
Proicit, & seorsus talia verba facit:  
Quem Petri nihil efficiat ad proelia Claves,  
Auxilio Pauli forsitan Ensis erit.*

*Hotoman* (in *bruto fulmine*) quotes *Arnoldus Ferronus*, a Catholic Writer, who mentions this Story in the Life of *Lewis XII.*; but he does it in a doubtful manner; *Quin vulgatum est*, says he, *jecone confito an vero, &c.* and therefore *Hotoman* should not have cited that Historian. The Quotations, alledged in Controversial Books, ought to be carefully examin'd.

Here the Author of this Dissertation imparts to the Publick a Conjecture, that came into his Mind as he was reading the Life of *Charles the Big*. 'Tis commonly said \*, that this Prince, being weak in his Body and Mind, was forsaken by his Subjects upon that account. But the Author thinks his Misfortune ought to be ascribed to the Clergy, whom he had exasperated. That Prince expell'd *Luidwerdus*, Bishop of *Vercell*, whom he suspected to be too familiar with the Queen. *Hinc illæ Lachrymae*, says our Author. For, was it not a very heinous Crime, to entertain such Thoughts of a Holy Man, of a Bishop? The Queen proved her Innocence, by touching some hot burning Plow-shares, according to the superstitious Custom of that Time. It was an easy thing for her to rub her Hands with an Ointment that was proof against Fire, as we see it daily practised by Jugglers. Such Tricks were not unknown to the Clergy, who by that means had a great Influence upon the People. Thus every body believed that the Queen and the Bishop were innocent, and look'd upon the King as an unjust and impious Man. Whereupon he was de-throned at the Instigation of the Clergy, who found it necessary for their Honour to spread a Report that he was a Lunatick, and consequently not qualified to reign any longer. *Patet hinc*, says our Author, *quid efficeret queant calumniae Historicorum, praesertim si Clerici sint.*

Malice and Calumny do more contribute to the Uncertainty of History, than the most shameful Flatteries. The Arts of a flattering Historian may easily be discern'd without any great Judgment; for he represents Men, not such as they are, but such as they should be; and forms to himself an Idea of Virtue and Perfection that exist no where. But an Historian well skill'd in the Art of Slandering, will easily be credited; for Men are naturally more inclined to believe the Faults of others, than their good Qualities. Besides, Flatterers are look'd upon as Men of a servile Spirit, and very much despis'd; whereas a cunning Satyrift imposes upon the Reader, who fancies that his bold way of writing proceeds from his Love for Truth, which makes him lay open the Faults of Great Men. *Sed ambitionem Scriptoris* (says † *Tacitus*) *facile averserit: Obirezzatio & luxus proris auribus accipiuntur.* *Quippe adulatiōi foedum crimen servitutis, malignitati falsa species libertatis inest.* *Tho' Tiberius and Nero* were far from being good Princes, yet many Things have been said of them, that are either false or excusable. *Trajan* is very much commended; and yet, not to mention his Drunkenness, he did many imprudent Things. These Words, *Accipe hunc Gladium, si rette imperavero, pro me; si male, contra me,* spoken by that Emperor to a Centurion, when he deliver'd his Sword to him, are commonly alledged as a remarkable Instance of his Clemency: But our Author says nothing could be more imprudent. By that means, says he, *Trajan* made that Centurion his Judge, and even his Emperor. He adds, that the great Liberality of that Prince to the Learned, was the Reason why they bestow'd so many Encomiums upon him.

Fear is another Cause of the Uncertainty of History. Many Historians are afraid of speaking the Truth, and

frequently disguise Matters of Fact. *Boccalini* and Father *Paul* knew by their own Experience, how dangerous it is to write sincerity. *Camden* did not think fit that the Second Part of his History should come out in his Lifetime. The last Part of *Thuanus's History* would perhaps have been lost after his Death, if the Author had not put a Copy of it into the Hands of *George Michael Lingelheim*; for the Executors of his Will were afraid of publishing it. *Procopius* declares in the beginning of his *Secret History*, that he durst not write a true History of *Justinian* and *Theodora*, whilst they were alive.

Historians relate many Things, of which they are not sufficiently inform'd, or only grounded upon a common Report. Those who write the History of ancient Times, follow the old Historians; and 'tis no easy thing for them to distinguish Truth from Falshood. The wisest Men are not free from Prejudices; and therefore 'tis not to be expected that any Historian should write with a perfect Impartiality. Besides, no Historian, tho' never so sincere, can get a sufficient Knowledge of all Circumstances; and yet the Ignorance of a small Circumstance may occasion a great Error in History. Nay, the very Archives, out of which some Historians fetch their Materials, are not always to be depended on. It was in vain for *Pallavicini* to appeal to the Archives of the *Vatican*, when he writ against Father *Paul*: His History of the Council of *Trent* was not look'd upon as more Authentick on that Account.

'Tis also to be observed that Historians do very much differ in their Accounts of the same Events. Every Historian writes for the Glory of his Country, and strives to raise it above others. If the *Carthaginians* had writ a History of the *Punick War*, we should find in it many things contrary to what we read in *Livy*. If *Ambiorix*, or some other General of *Gaul*, had transmitted to Posterity some Memoirs, like those of *Cesar*, they would afford us a new Example of Historical Contradictions. The Author concludes, that a wise Man will read History, not so much to be exactly informed of the Truth of former Events, as to know the Character of Historians, and to get a more perfect Knowledge of Human Nature, whereby he may be able to form to himself some Rules for the Conduct of his Life.

VI. The *Lion*, that was kill'd by *Samson*, makes the Subject of the Sixth Dissertation. *De Leone & Simione dilacerato.* We read in the Book of *Judges*, Chap. XIV. v. 5, 6. That *Samson* went down, and his Father and Mother, to *Timnath*, and came to the vineyards of *Timnath*: And behold a young *Lion* roared against him: and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a Kid, and he had nothing in his hand. The Author, in order to shew that *Samson* kill'd that *Lion* without any Miracle, makes the following Observations. 1. That *Lion*, says he, was a young one; and therefore *Samson* did not want a miraculous Power to kill him. 2. He quotes some Heathen Authors, who inform us that those Animals have been kill'd by several Persons: To which he adds, that according to *Pliny* (*Hist. Nat. Lib. VIII. cap. 16.*) the Lions of *Syria* are neither so bold nor so strong as those of *Europe*. 3. If it be objected, that the sacred Writer says the *Spirit of the Lord came upon Samson*; he answers, first, that whatever Men do through the *Spirit of God*, cannot be said to be Miraculous and Supernatural: Secondly, that these Words the *Spirit of the Lord, roush Jehovah*, ought to be understood in this place, as they are in several others; where *roush* signifies the Mind, and the Word *Jehovah* added to it, something Great, Extraordinary, most Excellent and Powerful. Wherefore he takes the Sense of that Passage to be this, viz. that *Samson* thro' the greatness of his Mind felt an impulse, which moved him to fall upon the *Lion*, and tear him in pieces. To confirm this Explication, he concludes his Discourse with these words. "Et si hoc loco per *Jehovahensib* Spiritum S. "intellexeris, tu videris deinceps, qui sit in *Simone* "Scortatore permanere, cum capillis abscondi, & cum "iisdem rursum fut crescere potuerit? Item quid tandem "ex illo Spiritu *Sauli* facturus sit, qui in *Sam. XVI. 14.* "appellatur *malus Spiritus*, & tamen capite eodem, v. 23. "alibique *Spiritus Dei*, item *Spiritus de Deo* expresse dicitur.

F R A N C

\* Vid. *Chron. Reginonis Prumiensis Lib. 2. ad ann. 888. in Tomo Fischeriano.*

† *Histor. Lib. I. Cap. I.*

## FRANC FORT.

THE following Book has been printed here.

*Isaac Volmari L. B. de Rieden Diarium, sive Protocolum Actorum publicorum Pacis Monasteriensis & Osnabrugensis. Francofurti, 1710, in Fol.*

*Isaac Volmar*, Doctor of the Laws, Counsellor to the Archduke Ferdinand Charles, and President of his Chamber, was one of the Emperor's Plenipotentiaries at the Peace of Westphalia. He died in the Year 1662. *Wicquefort*, in his *Treatise of the Ambassador*, says, he was one of the Ablest Ministers who assisted at the Peace; and commends him for his Learning and great Humanity, and his other Virtues.

These Memoirs, in which *Volmar* carefully inserted the most remarkable Things that happen'd at *Munster* and *Osnabrug*, begin in September 1643, and end in January 1648. He relates, among other Things, with what Reluctancy the *Catholicks* consented to the Demands of the *Protestants*, relating to the Bishopricks of *Minden* and *Osnabrug*. *Volmar* himself did mightily insist upon their being restored to the *Catholicks*. He said, the *Protestants* were already posseſt of Fifteen Bishopricks, and Six Prelatures of the Empire, besides a vast Number of other Ecclesiastical Preferments; and that the *Catholicks* were willing to yield them all up to the *Protestants* for ever, excepting only those Two Bishopricks. He added, that such a Restitution was the more reasonable; because, were it not for the *Swedes*, the *Protestants* would have been oblige'd to restore all. But *John Adler Salvius*, the *Swedish* Plenipotentiary, answer'd, that such a thing could not be done; adding, that *Francis William*, Bishop of *Osnabrug*, was so generally hated by the Inhabitants, that they often intreated the Protestant Ambassadors, with Tears in their Eyes, not to suffer that they should fall again under his Power, since no Good could be expect'd from a Man, who had bound himself by an Oath to extirpate the Hereticks. The *French* Plenipotentiary, who assisted at that Conference, was very pressing upon the *Swedish* Ambassador to make him desist from that Pretension: He represented that the Queen of *France* was very much affliſt, considering how great a Loss the *Catholick* Church would sustain, by reason of the Alliance of *France* with *Sweden*. The *Swedish* Plenipotentiary reply'd, That the Alliance made with *France* import'd in express Words, that all Things should be restor'd to the same State they were in, in the Year 1618, when the *Protestants* were already posseſt of both Bishopricks.

Afterwards the *Catholicks* offer'd a Sum of Money to the *Protestants*, if they would yield up those Bishopricks. Whereupon *Salvius* said, That such a thing did not become *Protestant* Princes; That it was a shameful Proposal, and every body would say that Religion and Liberty of Conscience had been sold; That the Citizens had writ a Letter to the Q. of *Sweden*, so full of Complaints, that she could not forbear weeping; & that she sent Orders to her Plenipotentiaries, not to consent by any means to the Restitution of the Two Bishopricks. He further said, that the Day before, some Officers of the Bishop of *Osnabrug*, hearing the *Protestants* sing in their Church, did not scruple to say, that such a Bellowing would not last long: Which being reported to the Senate, the Consuls went immediately to the *Swedish* Ambassadors; and falling upon their Knees, intreated them not to deliver them up into the Hands of *Francis William*; so they called the Bishop. *Volmar* answer'd, that he did not plead for the Person of the Bishop, but for the *Catholicks*; and that the Bishop himself had declar'd he was willing to resign his Bishoprick, provided the Chapter should be at liberty to chuse his Successor. But *Salvius* positively said he could not recede from the Queen's Orders. At last Count d' *Avaux* join'd with the *Swedes*, tho' not with-

out great Difficulty; insomuch that when the Clause relating to Ecclesiastical Affairs was presented to him to sign it, he said, *Would to God I had never learn'd to write*. Nevertheless the *Catholicks* were still in Hopes of getting one of the Bishopricks. They offer'd the Elector of *Brandenburg*, for the Bishoprick of *Minden*, the Balliages of *Schaumburg*, which the House of *Cassel* demanded. Upon the Elector's Refusal, they offer'd the same Balliages to the House of *Brunswick-Lunenburg*, if she would give over the Alternative for the Bishoprick of *Osnabrug*. Which being refused, this Affair was at last determined, as we read in the *Peace of Westphalia*.

## PARIS.

**A**N Anonymous Author has undertaken to confute the Principles of the Alchymists concerning the Philosophers Stone.

*Examen des Principes des Alchymistes sur la Pierre Philosophale. Paris. 1711. in 120.*

The Alchymists pretend that 'tis possible to find out a Subject proper to receive, by the help of Art, a Virtue that can digest the Mercury of thofe Metals, which are call'd Imperfect, and give it a Fixedness and Tincture, whereby it will become true Gold. They applied themselves to that Enquiry, because they believed that Metals have not acquired their Perfection, and that Nature designing to change them into Gold stopt in her progress: For they pretend that Gold is the only thing that is perfect in the metallick Kind. Wherefore their Design is to finish in those Metals what Nature begun to do. The Author confutes that Principle. He affirms that Gold is not more perfect than other Metals. To prove it, he observes that the Perfection of a thing consists, either in being able to multiply it self, or in being the Invention of Nature, or in being of some use with respect to the State of *pure Nature*: But, says he, none of those Qualities are to be found in Gold. 1. He maintains that Gold does not multiply it self more than other Metals; and that it neither has nor can have any Seed. 2. He pretends that Gold and Silver were not more particularly design'd by Nature than other Metals. 3. He affirms, that Metals are not necessary in the State of *pure Nature*: If *Adam*, says he, had preserved his Innocence, Gold and Silver, and all the other Metals would have been of no great use. He adds, that if we consider the State of Man, after his Fall, Gold and Silver will appear very inconsiderable, since the Instruments necessary to Human Life cannot be made with those Two Metals, as they are made with Iron.

The Author proceeds to shew that Generation is performed quite another way than the Alchymists fancy, who believe that a Male, and a Female, and Putrefaction have a share in all Generations. He says that Generation is only the first extension of the Parts of an *Individuum*, that is already organized; which cannot agree with Putrefaction, whereby that Disposition of Parts would be wholly destroyed.

The Alchymists pretend that *Art*, when added to *Nature*, may produce a second Generation in Metals: They alledge feveral Examples to prove it. But the Author shews the Insufficiency of those Examples; and, in the next place, examines and confutes what the Alchymists say of a *Quintessence* or *pure Fire* which purifies every thing, and with which Mercury may be digested. This Quintessence is so much cried up by them, that they promise to cure with it the most desperate Diseases, to make old People Young again, &c.

Lastly, since the Alchymists pretend that Metals may be carried to a Degree of Perfection unknown to us, the Author says they must shew that such a thing has happen'd heretofore; it being the best Method to prove the Possibility of it.